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in front of the house. This is an innovation, for originally boiling was unknown to any of the Timbira, who probably cooked on the spit or in the ashes at the fires by their camp sites. Borrowed from the Neobrazilians along with the cooking pots, these fireplaces are always under the roof. Finally, there is the earth oven (kíyačą), invariably, whether in the village or in an encampment, several meters behind the dwelling and toward the open steppe except for certain special ceremonies, when it must be constructed in front of the houses, at the inner margin of the boulevard. When not in use, the oven appears as an ugly hodge-podge of rocks, dug-up earth, charred logs, leaves, and old mats. It is common to all Timbira tribes.

The fireplaces of the age classes in the plaza do not serve for the preparation of food.

If a fire should go out nowadays and there is no neighbor from whom one could borrow a brand, the Indians strike fire with the Neobrazilian strike-a-light consisting of the tip of a cow horn, steel, and flint, with charred cotton for tinder. However, everybody is still familiar with the old drill (rą′ra) composed of two urucú staves. The drill itself is about ½-m. long, somewhat less than a finger's breadth, and terminates in a blunt point. The hearth is about of the same length and somewhat thicker. The pit of the hearth has a lateral groove, which, however, is sometimes lacking. (Fig. 2.) The driller sits down and presses the hearth against the ground with his feet (pl. 5, *c*). On trips to the plantations or to catch fish in the brook at night it is customary to take along firebrands.

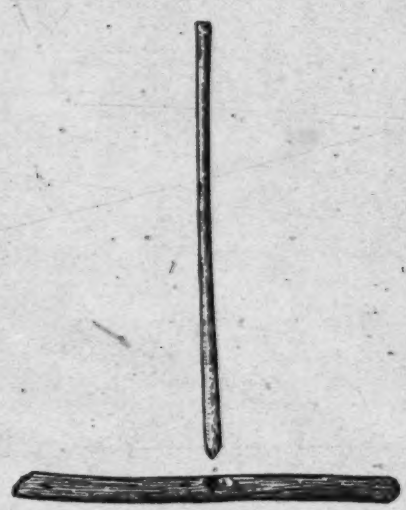

Fig. 2. Fire drill. ⅛ nat. size.

For blowing the fire into a flame the Indians use a fire fan (kapẽ′rčą), that is, a quadrangular or hexagonal little mat of babassu, anajá, or bacaba palm grass (pl. 12, *a*). Occasionally it may also serve as a seat, for shoveling away offal, or for covering a pot.

It is the women's duty to fetch firewood, and usually one will invite another to join her. But should there be a large, dry log that is too heavy, a man will often do the carrying.

The origin of fire is explained in a myth which I have recorded with only minor variations among the Rąmkõ′kamekra, Krẽyé of Bacabal, Apinayé, and Šerénte.[39]

Special structures.—Apart from ceremonial huts, which are always removed after the festive season, I observed the following structures in Ponto. Somewhat behind and on one side of the house inhabited by the widowed chief Kukrãčą′ and his kinswomen there stood under a roof (fornyũkwa; from Portuguese *forno*, roasting pan) a huge copper roasting pan for the preparation of manioc flour; it rested on four wooden legs driven into the ground. The chief had received it as a gift from an Indian friend some twenty-five years ago. It was used by all the villagers, who in return gave the chief some of the flour they prepared. In Pedra

[39] Nimuendajú, The Apinayé, 154 *et seq.*, 1939.

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a

b

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c

MANIOC PLANTATION; WOMAN CARRYING MAIZE AND MANIOC; FIRE DRILLING

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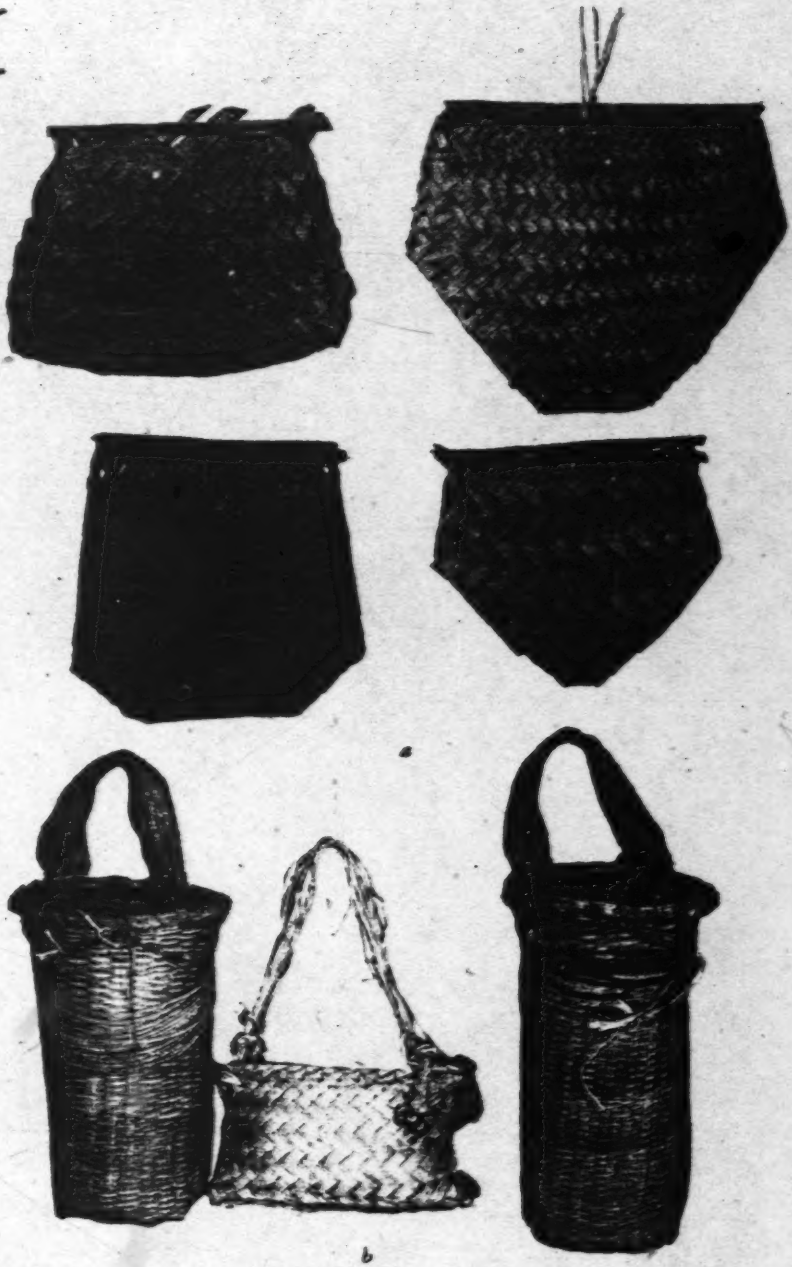

b

FIRE FANS AND BASKETRY